

2.8.2

77b (גברא דפרע אנא) → 79a (שמן כדי לסוך אבר קטן)

I. Analysis of the end of משנה א

- a. *Oil*: enough to put on a small limb
- i. דני ר' ינאי: smallest limb of a newborn
 1. *Challenge*: ברייתא – enough to rub on smallest limb or newborn baby
 2. *Defense*: means smallest limb of a newborn
 - a. *Follows תנאים*: smallest limb or a newborn (רשב"א); smallest limb (ר' נתן)
 - i. *Assumption*: רשב"א – either smallest limb of child or entire newborn
 1. ד"נ: smallest limb of adult or large limb of child
 2. *But*: neither of them allow for small limb of newborn
 - ii. *Rejection*: neither accepts ינאי ר' stringency
 1. דשב"א: small limb of adult=large limb of newborn
 2. ד"נ: even large limb of newborn is smaller (and פחות מכשעור) than small limb of adult
 - ii. *Final ruling*: per רשב"א – small limb of newborn (!)
- b. *Water*: enough to soften salve put into eye
 - i. *Comment (אבי)*: as a rule of thumb, if a liquid has two uses, only one common, the חכמים used the common one even לקולא; if both are common, they used the smaller one (לחומרא)
 1. *Examples*: wine/milk (drinking common, medicinal rare; used drinking לקולא (שעור), opposite w/בש
 2. *water*: drinking is common – why did they use a smaller שעור (לחומרא) from uncommon usage?
 - a. *Answer1 (אבי)*: taught in גליל; they drink wine and generally use water for salves etc.
 - b. *Answer2 (רבא)*: not limited to גליל; per שמואל, that only water is safe for healing eyes
- c. *All other liquids, including שופרים (filthy water)*: רביעית (approx. 3 oz)
 - i. תוספתא שבת ח': blood and all other liquids have שיעור רביעית
 1. דשב"א: enough to put into one eye – they use wild rooster's blood to treat cataract
 2. דשב"ג: enough to put into one eye – they use bat's blood to treat wart in eye
 - a. *Caveat*: this is only for one who is מוציא; but one who is מצניע is liable at the smallest amount
 - i. *Question*: isn't one who is מצניע also מוציא?
 1. *Answer (אבי)*: case is where teacher told students to make room;
 - a. *Anything*: that teacher was מצניע gives it חשיבות → student is liable for הוצאה
 2. *Dissent (ר"ש)*: שעור only for one who is מוציא; without that, שעור is רביעית (larger)
 - i. *Note*: חכמים agree that שופכין (filthy water) are never less than רביעית
 1. *Justification*: שופכין can be used to mix with mud
 - a. *Challenge*: שעור of mud is enough to make a cover for an oast (smaller)
 - b. *Answer*: if it is already mixed with water – that's טיט; if not yet mixed, no one mixes water for such a small amount of טיט → larger שעור of רביעית
 - d. ד"ש: these "off" שיעורים are only for a מצניע; for anyone else, always a רביעית

II. משנה ב: further שיעורים (גד-משניות are attached here; we will assay them over next pages as they appear)

- a. *Rope*: enough to make a rope-handle for a basket
- i. *Question*: why not allow for smaller שעור (of reed)?
 1. *Answer*: since rope is harsh on כלי, people don't use it as a hanging-strap
 - ii. *ברייתא* various שיעורים – reeds: to make a lip for wicker basket; moss: to put atop small funnel to sift wine (אחרים); fat: enough to put on bottom of small cake – which is a סלע (same as גרוגרת); down – to make a small ball – size of nut
- b. *reed*: enough to make a hanging strap for a sifter
- i. ד' יהודה: enough to measure a child's shoe size

- c. *Papyrus*: enough to write a custom's receipt
- i. **ברייתא**: two large letters' worth
 1. *Challenge*: **בריייתא** – שער – of blank ניר is 2 letters
 - a. *Answer1* (**ר' ששת**): 2 letters means large letters – קשר מוכסין
 - b. *Answer2* (**רבא**): enough for 2 regular size letters+area to hold → same as קשר מוכסין
 - c. *Challenge*: **חייב**: תוספתא שבת ח:יב – erased papyrus or a paid-up שטר – if there's room in the margin to write 2 letters or the whole thing is big enough to cover a vial of balsam oil – פטור - חייב; if less - פטור
 - i. *Understood*: to ששת ר', who interprets "2 letters" as the large ones of מוכסין
 - ii. *But*: to רבא – should need more (2 letters + area to hold) – קשיא
 - d. *Custom receipt* (**קשר מוכסין**): if one carries it out – חייב
 - i. **תוספתא שבת ח:יא**: carrying מוכסין – קשר מוכסין – if he hasn't yet shown it to מוכס liable; if after – פטור
 1. **ד' יהודה**: even חייב afterwards, as he needs it
 - a. **אביי**: they disagree about taking into account מוכס's "runners" who recheck
 - b. **דבא**: they disagree about the occasion where a junior מוכס checks first
 - c. **ד' אשי**: even if only 1 מוכס; he wants to keep it to show other מוכס that he is trusted by other מוכס
 - ii. **ברייתא**: a שטר-חוב is only liable if he hasn't yet paid it
 1. **ד' יהודה**: even after he paid it, still needs it
 - a. **דב יוסף**: disagree if it is permissible to hold on to a שטר פרוע (ר' יהודה) or אסור (רבנן)
 - b. **אביי**: all agree that it is אסור to hold on to a שטר פרוע; disagree about מודה בשטר שכתבו
 - i. **דבנן**: still requires קיום – and עד שלא פרעו means "before לווה claims פרעתי"
 - ii. **ד' יהודה**: needs no קיום
 - c. **דבא**: all agree that צריך לקיימו לקיימו צריך לקיימו לקיימו; disagree if we write a שובר (receipt)
 - i. **דבנן**: we write שובר; מלווה still wants to hold on to it
 - ii. **ד' יהודה**: we do *not* write שובר → מלווה wants to have it destroyed
 - d. **ד' אשי**: ר' יהודה ר' אשי claims that לווה wants to keep it to show to next בע"ח, to prove that he is a trustworthy borrower and pays back
 - e. *Erased papyrus*: enough to use as a cover over a vial of balsam oil